THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I. PETER 2: 11).

No. 8, Vol. LXXVII. Thursday, February 25, 1915. Price One Penny.

BAPTISM.

II. MODE AND SUBJECTS OF THE ORDINANCE.

(*Continued from page 101.*)

Those who hold that sprinkling and pouring are valid modes of baptism assert that, "baptism is washing with water." "By washing," they say, "is meant any such application of water to the body as effects its purification. This may be done by immersion, affusion, or sprinkling." And, in proof of this proposition they argue, in the first place, that the word "baptizo" means, as inferred from its use in classical Greek, the Septuagint, and the New Testament, not only to "immerse," but to "dye," to "gild," to "wet," to "moisten," to "wash," to "pour upon"; secondly, that there is no passage in the New Testament in which "baptism" necessarily implies "immersion," while there are several in which "immersion" is necessarily excluded.

The first of these arguments is mere sophistry. Competent scholarship declares that "baptizo," and "bapto," from which "baptizo" is derived, mean to "dip, to immerse, to plunge in water." Luther: "The term baptism is a Greek word; it may be rendered by 'dipping,' as when we dip anything in water that it may be entirely covered with water." Beza: "Christ commanded us to be baptized; by which word it is certain immersion is signified." John Wesley: "'Buried with Him,' alluding to the ancient manner of baptizing by immersion." Mosheim: "The sacrament of baptism was administered in this [the first] century without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." Calvin: "The word 'baptize' signifies to 'immerse,' and the rite of immersion was observed by the ancient

church." Vitringa: "The act of baptizing is the immersion of believers in water." Such is the testimony of scholarship, founded upon the use of the words "bapto" and "baptizo," by both secular and sacred authors. In the classics those words are employed to describe the sinking of ships in the sea; of immersion by crossing rivers, or sinking in swamps; dipping vessels or other objects in a liquid, etc. (The reader who cares to examine this subject further is referred to a paper by Elder Henry Whittal, published in volumes XXI. and XXII. of the *Millennial Star*).

This, then, is the meaning of the words in question.

But human language is imperfect. No tongue has a word for every thought, or every shade of thought a man may wish to express, and, therefore, it happens that most words are employed to denote acts, or objects, akin or analogous to, or resembling in some respects those for which they stand originally. But that does not affect their original meaning. For instance, to "bathe" means to "wash by immersion," but the poet, nevertheless, speaks of bathing "in the dimples of her cheek." That, however, does not justify the conclusion that "bathing" means "looking at" an object. If a friend tells us that he "bathed" in the Dead Sea, we do not understand him to say that perhaps he merely had a look at that beautiful sheet of water, for to "bathe" does not mean that, although a poet may with propriety use the word in that sense to express his rapture. In the same way, "bapto" and "baptizo" may be used to express a number of ideas, such as to "stain," to "gild," to "glaze," to "moisten," to "temper" steel in oil, and even to "imbue," but the original meaning of the words remain, to "dip," to "immerse," to "plunge," and their use to denote the other ideas is justified only because of the resemblance, or fancied resemblance, between the original and secondary meaning. Thus, when an author says a lake, or a garment, was "baptized" in blood, meaning "stained," he conveys the idea that the stains covered an immense area, as if the lake, or garment, had been dipped in blood. And when the word is used to denote "gilding," "glazing," "tempering," it is needless to say that it refers to the fact that the objects gilded, glazed, or tempered had been entirely covered, as if plunged into the liquid used in each case. For this is the meaning of the words, no matter what poetical or metaphorical purposes they are made to serve.

The second argument, or the assertion that there are passages in the New Testament in which the idea of immersion is excluded from baptism, is baseless.

For instance, we are told that the three thousand persons who were converted on the day of Pentecost at Jerusalem (Acts 2: 41) could not have been baptized by immersion because there were no private baths available for that purpose, and no water close by, in which the multitude could have been baptized in that manner. The same remark is made to apply to the five thousand (Acts 4: 4).

But the author of the Acts does not say that the three thousand were baptized all on one day; nor at Jerusalem. Luke says: "They that gladly received his word were baptized: and the same day there were *added* unto them about three thousand souls" (Acts 2: 41). They may have been "added" to the disciples that day, by applying for baptism and placing their names on the records of the church. As to the time when the baptism took place, that is not stated. They were undoubtedly baptized as soon as the opportunity would permit, and if there was not a sufficient quantity of water for the purpose in Jerusalem, or the immediate vicinity, the river Jordan was less than twenty miles to the east, and that to the Jews, who were used to journeys over much longer distances, was not an obstacle. They could walk down to the Jordan in, say, five or six hours. Many of them were visitors at the capital at this time, and would return home by way of Jericho and the Jordan valley. And as for the five thousand (Acts 4: 4), they were not baptized in one day. Luke says that was the total number of disciples at the time of the story of the fourth chapter of Acts. They had, of course, been baptized at various times.

There is, therefore, no argument in either of these passages against immersion, and in favor of sprinkling, or affusion.

The assertion is also made that the Ethiopian who was baptized by Philip (Acts 8: 38) could not have been immersed, for "he was traveling through a desert part of the country towards Gaza, when Philip joined him," and there is no stream, it is said, in that region of sufficient depth to allow of the immersion of a man. But this objection ignores the obvious fact that Philip must have traveled with the Ethiopian a considerable distance before the baptism took place. Philip joined him somewhere near Gaza, but they did not separate there. They continued the journey together, for we read: "As they went on their way they came to a certain water" (Acts 8: 36). This may have been a place where the road from Gaza southward came close to the shore of the Mediterranean; or Philip may have traveled in company with the Ethiopian as far as the so-called "River of Egypt," at the southern boundary of Palestine, a distance of perhaps fifty miles. It would take that long time to explain the gospel to the Ethiopian. To say that there was no water anywhere between Gaza and Egypt in which to immerse this distinguished convert is an evidence of desperation.

It is generally alleged that the jailer at Philippi and his household were baptized in the jail (Acts 16: 33), and that they could not have been immersed. But the narrative shows plainly that the baptism took place outside the building in which the jailer lived, and in one part of which the place of imprisonment perhaps was located; for he took Paul and Silas to some place where he could wash their wounds, after which he and his family were baptized, and then, as is stated, he "brought them into his house"

for refreshments. Neither the washing nor the baptism took place in the house, for the simple reason that immersion was necessary for the sacred rite, if not for the washing of the wounds.

We are told that the presumption against immersion is still stronger in Mark 7:4, where it is said that the Pharisees do not eat except they "wash" (baptize) themselves, and that they "wash" cups, pots, and tables. Are we, it is asked, to believe that the Pharisees immersed themselves before each meal, when they came from the market; or that they washed their tables as well as their cups and pots by immersion?

The fact is that the Jews, who, like all Orientals, used their fingers as we use knives and forks, washed their hands before meals, and between courses, for obvious reasons; that was "washing themselves," just as we say that we wash ourselves, when we lave our hands and faces. But besides this washing they had a ceremonial cleansing. In the former, water was poured on their hands; in the latter their hands were immersed in the water. The disciples did not observe "the traditions of the elders" (Mark 7:3). That is, they neglected the ceremonial purifications, but certainly not common cleanliness. Concerning the "washing" mentioned in the fourth verse, the following comment appears in the Cambridge Bible: "'Wash' here implies complete immersion as contrasted with the mere washing of the hands in verse 3." It should be said, further, in this connection, that the word which in the New Testament signifies Christian baptism (baptisma) is not used for the ceremonial washings of the Jews. This word is "baptismos," and there is about the same difference between them as between "petra" (a rock) and "petros" (a piece of a rock). "The very use of the two similar words seems intended to mark off the Christian rite of baptism as separate and unique" (*Helps to the Study of the Bible*, page 362). At all events, it is not safe to apply conclusions drawn from the ceremonial washings of the Pharisees to the baptism instituted by our Lord.

It is, finally, alleged that when New Testament writers speak about baptism of the Spirit, immersion is excluded, since the Holy Spirit is a person. But the same argument would exclude both sprinkling and pouring, since a person can neither be sprinkled nor poured out. Matthew, Mark, Luke, John, Paul, all speak of baptism "in" Holy Spirit (Matt. 3:11; Mark 1:8; John 1:33; Acts 1:5; I. Cor. 12:13; in all of which passages the Greek preposition is "in," not "with," or "by"). And they mean just what they say. On the day of Pentecost the Holy Spirit "filled all the house" where the disciples were assembled, and they were, consequently, immersed in it and filled with it, as completely as we are immersed in the air we breathe. It was a true baptism in Spirit. The same miracle was repeated in the house of Cornelius, and it is repeated whenever two or three come together in the name of the Lord, when the divine Presence is manifested.

The Scriptures tell us that John baptized at a place where there was "much water" (John 3: 23); that those who were baptized went into the water and came up "out of the water" (Matt. 3: 16; Acts 8: 38, 39); that Israel passing through the Red Sea, with water on both sides and the cloud hiding the people completely from the Egyptians, were "baptized in the cloud and the sea" (I. Cor. 10: 1, 2). No clearer illustration of baptism could be given.

We have seen now that the Scriptures employ a word meaning "immersion" for "baptism," and "immerse" for "baptize"; that this is the only mode of performing that ordinance which corresponds to that which it signifies, viz., a burial and resurrection; and that the main objections to that understanding of the sacred ordinance are without basis in fact. We therefore reiterate: There is only one mode of baptism, and there can be no other, and that is complete submersion.

(TO BE CONTINUED.)

LOOKING BACKWARD.

ON BOARD S.S. *Scandinavia*, JANUARY 14TH, 1915.

MANY different feelings pass through the mind of an elder as he leaves his mission field to return home. He feels as though he is between two positive forces, both having strong attractions. The dear saints and friends he has left behind, which he is not sure he will ever see again in this life, although he hopes to see many of them, are on one side, while home, kindred, and other friends are on the other.

The feeling of Christian love that he has developed for the saints, through their many kindnesses, and through service for them, cannot be forgotten as long as he lives. His hopes for them to stay true to the faith, and especially those whom he may have aided through his labors, cause his mind to remain in the mission field after he has returned home.

While on his way home, in closing his journal of activities, he naturally takes an inventory of his work. He sees many opportunities he could have improved upon; he realizes that those moments, hours, and days are gone forever, and he says in his own mind, that if like privileges present themselves again, he will take more advantage of them. If he has done his duty, he is now possessed with an enthusiasm he has never had before; his testimony is strong, and he has a better understanding of the responsibilities of a Latter-day Saint. He feels to continue in life's mission with renewed determination, knowing by his past two years that doing good to others brings joy to which no other joy is equal. Love is the product of service, and in serving the cause of Christ, the Christian love has been developed for his fellowmen,

and sympathy even for the wicked. That the wicked are being spoken to with a loud voice was vividly brought to our minds while on midocean, when we received a wireless of the great earthquake in Italy, in connection with the terrible war. It is justice demanding what is due her, when love and obedience to God and fellowmen have ceased. These are all natural effects of a refusal of the gospel of Jesus Christ, which is a message of peace and good will to man. This motto may well be remembered: "The world is my country, mankind my brother; to do good, my religion."

The heart of the missionary goes out to the saints left behind, with the prayer in his soul that we may all remain true to the cause of truth in this day of sifting; for tests will come upon us all, in order that we may make a definite choice and retain it, one way or the other. And if we choose the cause of truth and live loyal to it, we are not so apt to fall victims to the rampant destructions of the world, especially that which destroys the soul. For if we are true, we shall live on in peace. We are worth no more than we put into life, and although one loses his life in doing his duty, he shall gain his reward and live again.

NIELS J. ANDERSON.

MANY HAPPY RETURNS.

UTAH papers at hand contain notices of the celebration of the 83rd anniversary of the birth of President Charles W. Penrose, second counselor in the First Presidency of the Church. A family gathering was held at the home of one of his daughters, Mrs. Clark L. Whitney, where children, grandchildren, and great-grandchildren were present.

The program consisted of music, recitations, story telling, etc. A chorus by grandchildren and great-grandchildren opened the festivities, the songs having been composed by President Penrose. Then there was a recitation by Marjorie Penrose, a monologue of Scotch dialect by Ed. C. Penrose, and a recitation by Jessie Penrose Jones. A feature of the program was the singing of "Silent Night." A quartet of little folks, including Ray and Alton Penrose and Lucetta and Frances Brown, sang a song in English; then Dorothy Penrose, the five-year-old daughter of Ed. C. Penrose, sang the same song in German. There was a character dance by Gladys Jones, a recitation by Veda Jones Bradford, a sketch, "The Blind Beggars," by Nellie Penrose Whitney and Ettie Penrose Stringham; a character song by Beth Whitney, and a song by Eva, Vera and Earl Penrose.

Near the close of the program President Penrose was the recipient of a surprise in the form of a silver shower, to which everyone present, with the single exception of the guest of honor, contributed a silver coin of some denomination.

After the program a poem, composed by Mrs. Ruth Penrose, was presented to President Penrose. It is as follows:

"Just eighty-three years ago to-day
Grandpa was born in a land far away.
His father and mother and sisters dear
Would all rejoice if they could be here
And see his posterity organized,
To keep their record they would be surprized
To hear of the wonderful things he has done,
Of the many battles for truth he has won.

We feel it proper that we should pray
And thank the Father for the blessed day
That gave us him, who in sermons and song
Teaches us right and to shun the wrong.
We should all unite in this one desire,
To take his example we all so admire,
And spread the good tidings and comfort the sad,
And see how many hearts that we can make glad."

President Penrose was born in London, February 4th, 1832. He has been prominent in the Church for many years. In fact, few of the Church leaders now living are more widely known than he. As an exponent of the principles of the gospel, a public speaker, a writer, a poet, he has acquired a prominent place in the annals of the Church. The readers of the *Star* join the innumerable friends of President Penrose in wishing him many happy returns of the day, and many more years of usefulness, for the benefit of Israel.

"JERUSALEM is not to be redeemed by our going there and preaching to the inhabitants. It will be redeemed by the high hand of the Almighty. It will be given into the possession of the ancient Israelites by the power of God, and by the pouring out of His judgments. The ground where you can sow the good seed, and where it will yield crops that you can gather, is outside of that where the ancient apostles and prophets labored" (Brigham Young, *Journal of Discourses*, Vol. 2, page 141).

JESUS offered up one of the most essential prayers that could possibly be offered up by a human, or heavenly, being, no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when He prayed the Father to make His disciples one, as He and His Father were one. He knew that if they did not become one, they could not be saved in the celestial kingdom of God.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 25, 1915.

EDITORIAL.

PRAYER FOR PEACE.

On Sunday, the 7th of this month, so-called expiatory services were held in Rome for the purpose of praying for peace. Press dispatches tell us that sixty thousand people gathered at St. Peter's, where the Pope officiated, and that this vast multitude received him with the greatest enthusiasm.

The Pope entered the church followed by twenty-two cardinals. They were received in the Chapel of the Sacrament by Cardinal Merry del Val, who accompanied the Pope to the papal altar, while the kneeling crowd, carried away by emotion, cried, "Long live the Pope!" The climax was reached when the Pontiff, standing high between the four spiral columns of Bernini's canopy, intoned the prayers for peace, which, repeated by the multitude, echoed throughout the domes of Michael Angelo's great church. And while the Pope prayed, the responsive voices of the vast crowd repeated his invocation, assuming, it is said, the character of thunder rising to heaven. When the Pope imparted the benediction, waves of ascetic fervor and compassion for the sufferings of the combatants seemed to pass over the kneeling throng. The departure of the Pontiff was the occasion of an outburst of enthusiasm which even the efforts of the Pope were powerless to refrain, the people crying, "Long live the Pope," and, "God give us peace."

We refer to this as another evidence of the fact that all men are not in sympathy with the spirit of war which has been poured out upon the earth, but that, in their hearts, many have an earnest desire for peace, and the blessings of tranquility. Because this is true, we can agree with the opinion expressed by the Bishop of London, in an interview printed in the *New York Times*, that a victory over the war spirit at this time might mean peace for a thousand years. All thinking men and women hope for this. Even the men in the thick of the battle pray for peace, and when this war is over, they will not clamor for another.

But permanent peace will not be established by praying alone. In the first place, the nations of the world must learn from the Word of God that wars, as well as many other calamities, come as a result of false religious conceptions and sinful practices, by which the power and influence of the evil one are strengthened, and that only through repentance can that power be broken. We must all learn that as long as we are, by voluntary acts of rebellion

against God, under the dominion of the adversary, there will be strife and the opposition of force to force, because compulsion by brute strength is the doctrine of the devil and the fundamental principle of his plan of government. It must be made clear to us that if we serve the adversary of the Son of God, we are one with him in the doctrine on which militarism is founded, and we can expect nothing but bloodshed. Therefore, the nations of the world must repent of idolatry, of dishonesty, of impurity, and surrender to our great God and Savior Jesus Christ and learn something about His form of government. Not till then will there be peace and good will among men.

In the second place, there must be persistent and intelligent work for the cause of peace among the masses of all nations. The people who work and vote must be enlightened and made to understand that wars are unnecessary, because there is "a better way" by which international disputes can be settled. They must learn that God has not given them their precious life-blood to be poured out in filthy trenches; nor their beautiful limbs to be scattered in shreds over down-trodden fields. They must learn that their hard-earned money can be spent to better advantage than when used for the purchase of engines of destruction; that if the sums now spent annually for armies and navies, pensions, interest on war debts, etc., were invested in enterprises producing the necessaries of life, there would be more than enough for all, and that destitution would be unheard of; that women would not need to work as slaves, nor children go about barefoot, naked, and starving. People must be taught these self-evident truths, until they rise up in their might and demand the dethronement of every form of tyranny and oppression.

But these teachings will never be imparted effectively by sporadic peace meetings and weak resolutions. The peace cause must be taken up in earnest. Woman suffrage has won its victories by constant, intelligent work. The prohibition cause has been furthered by persistent and united effort. The Salvation Army has not spread over the world by sporadic meetings and carefully worded resolutions. Neither will the fortresses of militarism be battered down by oratory and banquets. They must be attacked in earnest. The peace cause must be brought to the front as one of the greatest issues before the world to-day. It must be proclaimed without cessation, until the world understands it, and thereby becomes enlightened enough to accept the Prince of Peace as the Supreme Ruler over a Millennial world-wide brotherhood of God's children.

It is well to pray for peace; but if we do so understandingly, we pray and work first of all for the diffusion of the gospel of Christ, which is the only means by which the adversary of men will be conquered, and his power to create wars and strife be broken forever.

J. M. S.

REDEMPTION OF PALESTINE.

ONE of the most prominent features of the ancient prophetic writings relates to the restoration of Palestine. Time and again the prophets declare that the land of Canaan will ultimately be the possession of Israel and Judah, reunited and, as it were, resurrected to independent, national life, after centuries of dispersion to the four winds. The Crusaders failed in their efforts to wrest the country from the Turks; the Temple Friends did not make any headway, beyond establishing a few settlements of small importance; the Zionists, though full of enthusiasm, have met apparently insurmountable obstacles in the natural unwillingness of the Turkish government to encourage a movement for the independence of any part of the Ottoman empire; but the promises of the Lord to the descendants of Abraham through Jacob, are on record in the Scriptures; and, furthermore, the Land was dedicated for the gathering of God's chosen people by Orson Hyde, one of the apostles of our Lord in this dispensation, in compliance with divine revelation. Nothing is more certain, therefore, than that Palestine will once more be inhabited by the Jews and be lifted up to international importance, far beyond that which it enjoyed in the days of David and Solomon. For, it will yet come to pass that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

There is now a revival of interest in this subject. According to press reports, both England and Russia are in favor of establishing Palestine as a neutral, independent state. Recent events have demonstrated the necessity of having Egypt protected from hostile incursions through that country. Palestine, it is thought, must either be annexed by Great Britain, or become a neutral state, and the latter alternative is considered preferable. But, if Palestine is to become neutral, the Jews will be the ruling population. For there is no other race to which the country could be given. And the Jews, although they were dispersed almost two thousand years ago, still cherish the memory of that loss, and link the hope of recovery with their deepest religious instincts.

"Here, then," the *London Globe* remarks, "we have two influences at work for the re-establishment of a Jewish state—the British desire for a neutral Palestine, and the territorial instinct of the Jews themselves. There is a third influence. Russia has pledged itself to the re-establishment of an autonomous Poland under the Czar. But in Poland, as we know it now, there is one obvious obstacle to the development of a Polish state strong in its national consciousness, and that is the presence of a large Jewish element. All who know Russian Poland will agree that a settlement of the Jewish question is essential to the complete success of the great scheme to which Russia is pledged, and will recognize that it is precisely to the Polish Jews that the reconstitution of the Jewish state would make the strongest appeal."

The time, then, seems to be near at hand for the redemption of scattered Judah. Our Lord, speaking of this great event, predicted distress among the nations, with perplexity, and men's hearts failing them for fear, and then He said: "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21: 25-28).

Ezekiel describes in detail the boundaries of the new and greater Palestine, and the territory of each of the twelve tribes (Ezekiel 47: 13-21). The extent of the Country, according to calculations founded on Ezekiel, would be from 31 to 35 degrees north latitude, and from 34 to 37 degrees east longitude, or about 280 miles in length and 150 in breadth. The tribal possessions are delineated as narrow strips across the entire Country, 20 miles wide north and south and 150 miles long, measuring from the Mediterranean to the utmost boundary of the east. The entire Country will cover an area of 42,000 square miles. For the sake of comparison, England has an area of 50,823 square miles; Greece, before the last Balkan wars, contained about 25,000 square miles; Denmark, outside the Färö Islands, Iceland, and Greenland, contains 14,731 square miles; Utah has about 85,000 square miles, being a little more than double the size of the Palestine that is to be.

Undoubtedly, when Palestine becomes an independent state under Jewish control, it will rapidly rise to prominence. It will become a financial center. It will be the home of literature, art, and culture, for Jews are as prominent in these lines as in banking and commerce. The Jews have given to the world great lawyers, orators, writers, musicians and statesmen, as well as financiers and philanthropists, and the Jewish state will rapidly develop the talents of the race. We are looking forward to the next paragraph in the world's history with a great deal of anticipation, for all the signs indicate that God is about to redeem His people, and their redemption means the salvation of the human family" (See Rom. 11: 11-15).

J. M. S.

THE following kind words of commendation, which form part of a letter to President Hyrum M. Smith from Dr. James E. Talmage, are very much appreciated:

"I write to thank you for the bound volume of the *Millennial Star* for 1914, Volume LXXVI. It is a splendid volume, and one that will prove of perrennial use for reference and for general reading throughout the years to come. With sincerity I congratulate you and the brethren who have officiated in the editorial office under your direction, on the literary and doctrinal excellence of the *Star*."

"Dare to do right, dare to be true;
Dare to be noble the whole day through."—SELECTED.

"MORMONISM"—A COMPARISON.

It is impossible for an intelligent person who has attained years of discretion to preserve an open mind on such vital questions as present political problems, on marriage and divorce, on peace and on war. Education, and that wider education—travel—intellectual contact with our fellow beings and with great minds through books, stirring events of our own times, and the knowledge of past ages to which we are all heirs, help to mould and form the plastic minds of the young until, as maturity approaches, they consider carefully from every point of view before passing judgment and forming opinions. "We gain justice and judgment with years, or else years are in vain."

In giving to you some of my thoughts on "Mormonism," I am, therefore, compelled to speak in terms of my own mental and actual experience. Being a baptized, confirmed member and one-time communicant of the Church of England, and having in some degree studied Roman Catholicism, my views on "Mormonism" necessarily take the form of a comparison between this latter interpretation of religion and the former. In the words of a great French scholar, "I will be as harsh as truth, and as uncompromising as justice."

From my first knowing Latter-day Saints, my attention has been arrested by their attitude towards the Bible. It is "the word of God as far as translated correctly," not an infallible book, not one containing all knowledge. One point which struck me forcibly was, that they accord to it the authority due, as the revealed word of God, in whom they believe, and follow it out in detail in their Church organization. Latter-day Saints are splendid Bible students; they know their Bible and live up to its teachings, for it does not set an impossible standard. The average Christian is afraid of discussion because he inevitably displays his scanty, hazy, long-forgotten knowledge of the Scriptures. "Mormons" have an intimate and personal knowledge of the Bible; they fearlessly debate and discuss because endowed with the courage born of knowledge. All are able to do this, not merely a certain few who are trained, as is the case in the orthodox churches.

In painful and striking contrast is the attitude of Romanists towards the Bible. To all but priests the Bible is practically a sealed, forbidden book. Instead of the loving study of divine revelation as among the "Mormons," study is confined to a doctrine based on an elaborate mass of traditions acquired word for word during early childhood, without any attempt at explanation. The reasoning powers are thus nipped in the bud, and either blind obedience or wilful disobedience, and an abortion of morality, are a result. It is a religion of fear, not based upon the beautiful doctrine of eternal progression, but upon hell-fire. People who die

confessed may have lived lives of moral laxity and abomination, and yet enter the kingdom of heaven.

To a man almost, the Church of England is opposed to modern science, though one cannot state its attitude definitely towards the Bible. Practically all who express an opinion at all regard it as infallible; all that appears in the least contradictory is silenced by the dictum, It is not for us to know. It is hard to express a general belief because the interpretation generally depends upon the particular sect to whom you apply, and there are many. As a rule they are most bigoted, narrow-minded and intolerant, because they lack depth of knowledge. Lives are not regulated by the Bible because it sets them an impossible standard. Here, again, they do not read and discuss it as the "Mormons" do in the family circle. Rarely do we find people of the same family even speaking to each other on religious convictions—they seem to be ashamed. One is not encouraged to search the Scriptures until on the verge of atheism.

The "Mormon" service has always appealed to me because its beauty lies in its simplicity; people do not sit apart according to incomes, as in orthodox churches, but all are united in prayer and thanksgiving. The service does not consist of one set form of prayer, repeated week by week so that it requires an intense mental effort to keep the thoughts from wandering. It is beautifully informal, and one is never a stranger. The true "Mormon" handshake on entry dispels all fear of being alone; nor is one passed by in sacrament without explanation.

Unlike other denominations, the Church of Jesus Christ of Latter-day Saints is in intimate contact with all its members. All are known and cared for, not only spiritually, but physically, bodily. Bodily purity is a part of its religion. The most praiseworthy of its teachings are in regard to sexual vice; the absence of diseases attendant upon this vice amongst the "Mormons," in the State of Utah and elsewhere, is an unquestionable and glorious tribute to the teachings of the Church. People obey such teachings not from fear, but from reason. A professor of languages in this town says he can tell from the first day when one of his pupils begins to smoke. The quality of his work falls off, his features coarsen, and he lacks decision. Scientists are unanimous in banning liquors, tea and coffee, for personal use except as medicines, and yet the "Mormon" Church is the only one expressly forbidding its use. So well have her members understood and obeyed her teachings, that whereas the average length of human life is thirty-three years, in Utah it is thirty-eight years. Facts like these are incontestable. "Mormon" elders often wonder why they are so easily noticeable. It is because of their splendid physique, and robust health condition.

During a discussion with Elder Owen on one occasion he said, "You are the first non-'Mormon' with whom I have argued who

has not reproached my religion with polygamy." "Because," I said in reply, "your Church may in the past have practised polygamy, but its people have never prostituted their women." "Mormons" have a deep reverence for womanhood; motherhood is to them sacred. By the teachings of the Church with regard to "unlawful association of the sexes," woman is spared from the depths of degradation to which too many of our women are subjected after marriage. "Mormonism" will ever be dear to me for its championship of my own sex.

The Prophet Joseph Smith is credited with having said, "The glory of God is intelligence," and his followers have seen to it that their children are crowned with this glory, for less than thirty per cent. of the population of Utah are illiterate, and the State stands third in the United States in order of literacy. Unlike the Church of Rome, the Church of Christ commands the study of all books. It has no Index Expurgatorius banning books on modern science. It has a magnificent system of elementary, secondary, and university education, open to every child in the state; and closely approaching that of Greece and Rome at the zenith of their power. Gymnastics are taught side by side with school subjects. There is full recognition of the maxim, "A sound mind in a healthy body." Boys and girls, men and women are given equal opportunities and educated together, so that on reaching maturity and marrying, the woman is, not in name only but in reality, the companion of the man. I have read with interest *One Hundred Years of Mormonism*, and noted again and again how the pioneers when hunted from state to state erected schools almost before they ploughed fields. John A. Widtsoe, in his work, *Joseph Smith as Scientist*, shows how the Prophet Joseph in his sermons and writings foretold many of the greatest scientific discoveries and marvels which astonished the minds of the nineteenth century. Unlike the Roman Church, it has never sought to inculcate hatred of books to stunt the reasoning powers of the young, to regard with horror and punish with death and violent penalties all research intended to benefit and uplift man. Nor, like the Church of England, have its bishops for over a century resolutely set their faces against the extension of popular education to the masses. Anglican Bishops, so returns of their voting in the House of Lords show, first tried to discourage popular education, and then to restrict it narrowly, and this systematically. One bishop taking part in the debate said, "Looking to the poor as a class, they could not expect that those who were assigned by Providence to the laborious occupations of life should be able largely to cultivate their intellects."

In conclusion, I want to pay my tribute to "Mormon" elders because they have been instrumental in helping me to gain the knowledge of their religion I possess. This is by no means complete. In six months one can do very little more than touch the

fringe of this world-embracing religion. They have throughout many long discussions treated me with splendid courtesy, and always as an intellectual equal. With wonderful patience they have explained points in their doctrines, or listened to my arguments against them. They have exchanged books with me, and have never, no matter under what circumstances, been the least ruffled in temper, or intolerant in thought. It is impossible to argue for many minutes with a Church of England minister, or a Roman priest, before being told that one is "young," "talking piffle," and abused for ignorance, and having fierce curses called down upon one's head; especially is this so if the unbeliever happens to be a woman. Towards women the elders always display true comradeship, in which all consciousness of sex is lost.

TRUTH.

JOSEPH SMITH proclaimed, against the doctrine that angels would no more visit the earth, that farther light of truth had been revealed from the heavens, which gives enlarged views in respect of human redemption, brighten's man's hopes, and strengthens his faith in the justice and mercy of God.

When Jesus stood bound before Pilate's judgment seat and testified that He was born to bear witness of the Truth, Pilate, whether in mockery or in earnest, or prompted by curiosity, we may not know, asked: "What is truth?" To this question Christ gave no reply.

A commentator, referring to Pilate's question, says to him, "Thou stirrest the question of questions, which the thoughtful of every age have asked, but never man yet answered."

Truth is that which appeals with irresistible force to the understanding of men. A definition was given in 1833 by the Prophet Joseph Smith, who, speaking on this subject, says, "Truth is knowledge of things as they are, as they were, and as they are to come."

Truth does not depend upon our knowledge for its existence. To illustrate: "America existed, though all Europe was without a knowledge of it for ages, until, in fact, it was discovered by Columbus." So also, the power of steam always existed, but men did not know of it until recent years. But unless we have that knowledge, we do not possess the truth, as it really exists.

Who controls all the earth and world-systems? Who loves all? Who comprehends all things, even the sum of existence? Truth.

As Mr. John Jaques has so beautifully expressed it in his poem:

"Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er;
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore."

London. CLYDE D. HELMSLEY.

FROM THE MISSION FIELD.

ELDER DAVID JOHN, writing from Provo, Utah, U.S.A., under date of January 28th, this year, states that his son, who labored in Wales in 1900-2, is now doing missionary work in Montreal, Canada. This item will, no doubt, be of interest to many friends of our correspondent.

Baptisms.—A baptismal service was held Sunday, February 14th, 1915, at "Deseret," High Road, South Tottenham, London, N. (London conference), when one soul was added to the fold of Christ. Elder L. A. Southwick officiated.

A baptismal service was held in Mansfield (Nottingham conference), on January 26th, 1915, when one soul was added to the fold of Christ. Elder Stephen H. Paskett officiated.

DIED.

FITZGERALD.—At Davenport (Bristol conference), January 16th, 1915, Elizabeth Alford Fitzgerald, aged 76 years. Deceased was born in Davenport in 1839, and baptized in 1852. She died a faithful member of the Church.

OSTLE.—At Carlisle, January 29th, 1915, Sister Elizabeth Ostle. Deceased was born November 24th, 1836, at Lessen Hall, Cumberland, and was baptized November 17th, 1901, at Carlisle, by Elder L. Sumner Pond. She was a faithful Latter-day Saint.

MAULL.—On February 11th, 1915, Paul Edward Maull, aged 61 years; born April 11th, 1854, at Ligdiat, Wiltshire (Bristol conference); baptized August 10th, 1901, by Elder Henry T. Bolton. Brother Maull lived and died a faithful Latter-day Saint.

WOODS.—At Preston, December 23rd, 1914, Theresa Woods; born December 19th, 1849, at Preston, Lancashire. Deceased was a faithful Latter-day Saint.

HORNER.—February 4th, 1915, Edwin Warren, the beloved son of Thomas and Emily Horner; born at Stourbridge (Birmingham conference), October 13th, 1913; blessed by Elder J. Wallace Clegg, February 25th, 1914.

CONTENTS:

Baptism	113	Redemption of Palestine ...	122
Looking Backward ...	117	"Mormonism"—A Comparison	124
Many Happy Returns ...	118	Truth	127
Editorials: Prayer for Peace ...	120	From the Mission Field	128

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE.

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.